857 iõndage ʔutẽnturu kajãno kajãn kajãn hõte kajãnde ʔutentere kuajkano (b1).
When I am big, I shall catch the caetetu, caetetu, caetetu, the monkey, the caetetus, I shall kill them when it (the dog) barks.

●[368] She makes an error in grammar which the father points out
857 laughingly: she should have said tilõdage, "when I am big,"
154 instead of the masculine form she used. The error is interesting, placed in context, which manifestly shows a feminine desire to raise the economic activities reserved for that sex to the level of those which are the men's privilege. As the exact sense of ʔutẽntere is "to kill by beating with a stick or club" (here, the digging stick), the informant tries unconsciously to identify [71] feminine collecting and gathering (which can only aim at the capture of small animals) with the masculine hunt, armed with bow and arrows.

593 The relationships between brothers and sisters have not given rise to any particular observation. In the central and southern group, one finds a special expression to designate the brother of the same sex, nlaõre, "the other one"; this term is not only applied to kinship relationships, but also designates objects be-
[342] longing to the same type. Thus the five or six poles planted obliquely which fan out from the center, and which hold up the first skeleton of the hut, are called indeleaore; likewise, the
[534] double (kalõde) or triple (lutəndione) pipes or whistles. Friendly
857 groups are said to be "brothers" (1) also, and in discussions

1. See p. 92.

between adversaries they use the exclamation:
17. kakõtiane takənaãtiane (b1).
Wicked one! You are no longer my brother!
[192] which indicates that among the Nambikwara the term "brother" has the same wide sense which it possesses in our vocabulary.
857 But in the heart of the infantile society, numerous attitudes take
182 form which prepare or advance later relationships. The orphan baby a9 spends nearly the whole day in the hands of her young sister a8 (one is 2 to 3 years old, the other 6 to 7). Her sister takes care of her, carries her, feeds her. a19 and a20 (who are "mothers") act like elders toward these two children, in a way more marked than the real difference in age calls for. In fact, a8 and a20 are contemporaries. The eldest, a19, cracks bacaiuva